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or shortcomings as only means to the accomplishment of the purposes of Spirit." With this grand utterance as one of the results of Hegel's philosophy, our reviewer closes his work.

THE SPIRITUAL PRINCIPLE IN MORALS.

By FRANCIS A. HENRY.

Nothing is more noticeable in the ministry of our Lord than the hostile attitude he assumed towards the Jewish Law. His teaching always ignored its precepts, frequently overruled them and put them aside, and sometimes came into direct collision with them, when he would not hesitate to set the Law at defiance and to insist upon his own doctrine, involving though it did the relative falsity of that delivered to Moses by the Most High. In these days of religious tolerance, or indifferentism, it is not easy to sympathise with the horror which the bigoted intensity of the Hebrew nature must have felt at the dangerous doctrines of this Sabbath-breaker and blasphemer of the Law, nor fully to understand the alarm with which the rulers beheld the infection of his influence spread among the lower classes, won by the tenderness he ever showed the outcast and the oppressed. But taking our stand among the Jews of that day, and adopting their cast of feeling, as we must do to read history aright, we cannot be surprised that that fate befel the great Reformer which he so defiantly provoked. For in his whole career he showed no trace of doubtfulness or indecision, no care to guard his statements by qualification, no wish to hold a middle course which might reconcile in some degree his teaching with the teaching of the Law. His conduct rather seems to show a careless indifference to, if not a wanton disregard of, the natural religious feelings of the people. His language, in its abrupt, uncompromising tone, almost seems designed to startle and to shock their most well-settled and sincere convictions, to snatch away the guide of their practical moral life, and to shake them loose from the hold of their ecclesiastical teachers and rulers by uprooting from their hearts the faith, reverence, and submission, which for generations these rulers had

received from them. It was probably out of consideration for the bewilderment of his disciples at this tone and temper of his discourse that he once said to them: "Think, not I am come to destroy the Law; I am not come to destroy, but to fulfil." Rightly understood, this is an utterance of the deepest meaning and the strongest emphasis. It may help to an apprehension of its meaning if we suggest that the emphasis should preferably fall in the first clause not on "destroy," but on "Law";—"Think not I am come to destroy the *Law*." This presents a distinction to the hearer's mind. His attention is directed to what the Law is in principle and essence, as distinguished from what it is as mandatory enactment; and so the declaration amounts to this: Be not alarmed that you see me attack and overthrow all these doctrines, and institutes, and prescriptions; they are indeed to be destroyed, but *they* are not the Law in a true and real sense; the Law in a true and real sense—that is, in its inward spirit—I come not to destroy but to fulfil. That is to say, the Law as prescript, or as *merely* a law, is the expression, outputting, of an inward principle, and this principle may be rhetorically spoken of as the whole Law, since it is all that the Law has or is of any worth. To go one step further, the distinction suggested in our Lord's words shows up a dual nature in "the Law." Law while it *states* itself as merely law—the formal, obligatory, literal—just as much therein *implies* its opposite as its truth, the essential, free, and spiritual. In this duality it is that the Law consists of a destructible body and an indestructible spirit. And thus it is by the destruction of the Law that the Law is fulfilled, just as by the death of the body the spirit is born into a higher life. And here note the universal range of Christ's work incident to its spiritual character. It was not because the scribes and Pharisees were hypocrites and their professed righteousness a sham, not because they provoked the Master's indignant scorn and drew upon their heads his scathing denunciation, not because its original purity was dimmed and its true character perverted by unworthy ministers, that he constantly attacked the Law. No, his motive lay deeper. All these were consequential considerations, and Christ cared only for principles. It was not with the particular as particular he ever dealt—in so doing he

would have been a merely human reformer—but with the universal in the particular. Heaven and earth might pass away, but his words should not pass away, for they were spoken of the absolute. It was not, then, the Jewish Law *qua* Jewish but *qua* Law—it was Law in its generality—that was to be done away; but since it was Law only in its pretension to being the ultimate and entire truth, of which destruction was announced, he could say with equal truth, “I come not to destroy but to fulfil,” and so in a manner declare a “higher law” than all Law merely such.

Now what, in one word, is this generality called Law? It is the antithetic moment of the concrete principle, Freedom. Persistence in an antithesis as ultimate can give only an abstract or half principle, which when pressed as the whole truth collapses to error; as in the present case the abstract principle Law produces only a lifeless perfunctory morality —“the righteousness of the scribes and Pharisees”—which is nothing else than moral death, “for the Letter killeth.” Of what moral worth is mere performance of an act apart from the disposition of the heart and will in such performance? Of what moral worthiness in the individual is anything whatever except the inward character of his will? Deeds obtain a moral value for good or evil as regards the doer simply in that they are expressions, realizations of this inward character. As *such* they are of the highest importance, for they only are full expressions of the will; good intentions not carried into act, being proverbially useful for no good purpose. But deeds performed with no good nor evil purpose, from no good nor evil inclination or intent, out of no inward spirit of good nor of evil, are, as regards the doer, morally indifferent. As regards the doer it matters not that such deeds are qualified by the moral law—that they are *in themselves* good or evil; if they do not spring from an inward principle, do not really express an inward disposition of mind, they do not touch the character, but remain necessarily external to the Ego. This is such a simple point that it needs nothing more than statement. And the consequence follows that Law alone can never produce true morality in the individual. For Law simply requires deeds which it qualifies as good to be done. It makes no inquiry into, has no concern with the state of the

individual mind and heart; it simply commands obedience, simply demands that the Right be performed, and limits itself to such objective end, careless of any subjective interest; and this because Law is precisely the subjective antithesis. To secure the true morality of moral beings—that is, *their* morality—the antithesis must be sublated, and then the whole principle comes to light. Spiritual Freedom is the harmony of the antagonistic principles of Liberty and Law, and the resolution of their antinomy. And the resolution comes with this discovery, that an abstract positive while it states only an affirmative, just as much therein implies its negative as *its own determination*. Pure choice, free, unrestricted power of action, that is what Liberty states, and all it states. But power to act can never pass into action; this potentiality can never realize itself in actuality without an object, an aim, a direction. If defined as activity, it contains not the possibility only, but the necessity that it shall act. Potentiality is nothing unless it become. It is the very character of potentiality, and its whole character, that it *shall be* what it *can be*. The power to act, then, implies in its own statement, a direction, a how it shall act, a what it shall do. In the same way the Moral Law states only the end and aim of action, prescribes the *how*, and therein implies of necessity that there be a power of choice. But in this antithetic statement of the two, the internal implication of each with the other is lost sight of. The distinction between them is regarded as extrinsic and not intrinsic, or as *merely* difference and not just as much co-reference and connection. Thus arises a war of half truths. The substance and end of thought and action are isolated from the thinker and agent, and stand over against him as an alien power, demanding a forced obedience. And this is the bondage of the Law from which Christ has made us free. To state the matter more closely, the whole moral movement is from within. Will is *first* mere capacity of willing, pure volition; it is thus posited as activity, and therein shows up its incompleteness since it is without any impulse or direction, without determination. Thus its simplicity falls through self-opposition into duality, and there arises *secondly*, counter the formal freedom of the Will, its substantiality and content, the Right, set in this antithesis as Law, the categorical im-

perative of an authority over and above the Will. But, *thirdly*, the antithesis is removed by this, that there is *only one* determination present, the Will, and what appears in its consideration develops from within it, and is not imported from without. The moral law which limits formal freedom is in fact the essence and true nature of Will. The Will which wills the moral law, wills itself, and so far as it wills the Will and not anything extrinsic—for this is dependence—so far only is it free. And this is the Christian revelation. The truth whereof Christ said “it shall make you free” was the full attainment of self-consciousness on the part of Spirit, and the discovery that the Right, the Good, the Divine, are no longer an alien absolutism as regards the human will, but the true, inward essence of that nature which was made in the image of God, and which God the Son took even as we do during the years of that earthly life, in which he taught us to call his Father our Father. The Christian revelation consists in this stupendous fact, before which all human interests dwarf to nothingness, the incarnation of the God-Man. A God who is Man, and a Man who is God, reveals by his single personality the single self-sameness of Spirit and the essential oneness of spiritual beings, and at the same time reveals the transitoriness and unreality of the merely natural in our humanity which for a little time “doth grossly close us in.” In the light of this revelation, the Right becomes the end of action in a new sense. No longer shall the will yield a grudging or a slavish obedience to an unloved authority—a kind of moral fatality ignorantly worshipped—but, as a man lost in dim galleries sees a figure approaching him from the distance, and, while he advances doubtfully, suddenly confronts a mirror and finds the figure a reflection of himself; so the will with a sudden joy recognizes in Christ its own true and better nature; and henceforth not the servitude which mechanically tithes mint, anise, and cummin, with no heed to the spirit in which such duties are performed—the point which Christ makes all in all,—nor the self-willed rebellion of the natural will against the law of Right, shall be its way of life, but the free, serene holiness of a will which has “come to itself,” and which has attained, as even in this life it may attain, the rest which remaineth to the people of God.